

day as when Jesus uttered the fundamental words in John xiv, 13, 14. The preceding dispensation was Sinaitic to its close; and the present dispensation is as emphatically and circumstantially Christian to day as during the personal ministry of Christ, in the Apostolic age. *We* have changed, not Christ, or his Gospel.

All the counterfeit money in the world does not prove the non existence of good currency. To threaten to "drive a four horse team right through" all pretensions and deceptions and delusions relative to supernatural healing, has about as much weight against the continuity of the all-inclusive purpose of the divine incarnation as to parade quackery and debauchery against the divine arrangements of health in the laws of the human organism. That God has annulled the efficiency of the incarnation for any part of human nature making it different to-day from what it was in its inauguration I challenge Christendom, and all the world beside, to show. All the Romish disfigurements of the Gospel leave all its original provisions and claims intact. All the delusions that have ever been palmed on the credulity of the people in the name of Divine Healing or Christain science, does not invalidate the powers of faith or the fulness of Christ's grace one iota. That Divine Healing is a present reality is as demonstrable as the forgiveness of sins. I know what disease means, and the limits of human nature and the efficacy of drugs. I know when the powers of organic law are transcended, and when the supernatural supervenes. I am a physician myself and know whereof I affirm.

I have known cases of healing as clearly miraculous as the raising of Lazarus from the dead. Bones so miserably fractured and crushed and piercing out through the flesh that surgeons declared their inability to adjust them, and in less than twenty-four hours those same maimed limbs so perfectly healed that those same surgeons gave their testimony over their signatures that the reparation was as perfect as if no fracture had existed. Paralytics who for years were helpless, and could be deeply punctured in their lower extremities without the least sensation,

in a few hours rise, dress, and go about their work. Dislocated joints of eight years, occurring in a person seventy-seven years of age, healed in a night so as to walk up and down stairs with ease, and go to church afoot with the alacrity of middle life. A hundred cases of equal significance I might record.

"A true and sacred theology" is the all-sufficiency of Jesus Christ. "The same yesterday, to-day, and forever." His yea has not become nay. John xi, 40, has lost none of its pertinence. Neither has Matt. xvii, 20. We may stigmatize it as a "craze" a "long ago exploded humbug," a "humiliating" denial of modern materialism, but Jesus, and Grace, and faith remain unchanged. I can feel only the profoundest pity for those who have the heart to apply such bitter and daring epithets to the few who claim the identity of the provisions of grace through all the Christain centuries. It is unbelief that has restrained the displays of the divine fulness in Christ; and this cessation of miraculous manifestations is now paraded as evidence that Divine Healing is a "humbug." What can be more "humiliating" than such an interpretation of man's defection into the establishment of a divine order. And this is claimed as "a true and sacred theology." I can love in spite of such departure from the primitive faith, but the logic that seeks to support such theology is as fallacious as anything the papacy can produce. Existing facts, so derogatory to the character and mission of the church, must be settled on principles that are basic to the essential nature of Christianity, and that remands them to Matt. xvii. 20. The relation between Matt. xxi, 22, and Col. ii, 9, has never been broken. Our position in the first will invariably give us full access to the latter.

Not one in ten thousand may be healed by faith, because the psychological conditions are wanting. Few of us can rise above the mental and spiritual moulding of the past unbelieving generations. We inherit our unbelief in so far as it is dependent on organic conditions. How few ever can be found who can "believe to the saving of the soul;" whose faith in Christ for *spiritual* healing is pure and

strong enough to generate a consciousness of salvation which admits of no more doubt than the fact of physical existence. Yet this is the very faith that God asks; the faith that heals both soul and body. This is divine philosophy, sustained by every syllable of the Gospel of the Son of God. This is a "true and sacred theology" which does honor to "the Author and Finisher of our faith." If this is "humbug," glory to God for the foolishness of the cross. "Let God be true and every man a liar." I would sooner have all the epithets of Voltaire and Paine and Huxley expended on me than accept the unbelief of the modern church as the exponent of the divine intention for man in Christ Jesus.

The psychological fact of conversion is a greater miracle than the physiological fact of healing. Those who so earnestly protest against the latter, with equal persistency maintain the former, without suspecting their inconsistency. The greatest wrong is done to truth and the progress of the kingdom of Christ, by referring the cessation of miracles in the physical sphere to the arbitrary withdrawal of Divine Power from the inferior part of human nature. There is not a syllable in the New Testament, nor a principle in the divine government, nor a fact in history, to show that the healing of the body by faith in Christ is not as realizable in the nineteenth century as in the first. The church is very unwilling to acknowledge the defection, and would sooner pronounce the modern displays of Divine Power a "humbug," than accept Christ's reproof, "O fool, and slow of heart to believe."

Facts clearly reveal that a large proportion of membership in all churches is conspicuously spurious. They claim conversion, and show some external indications to corroborate its reality, but the deep central current of life is in "the lust of the flesh, the lust of the eyes, and the pride of life." This however does not disprove the existence of true, noble, shining copies of the God-man.

Why parade the pretention of Christian scientists, and other would-be healers, whether by or without the name

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